

A  
*Necessary instruction of*

Christian faith and hope, for christi-  
ans to holde fast, and to be bolde vp  
on the promise of God, & not  
to doubt of their salua-  
tion in Christ.

$\frac{572}{8} \cdot 58.105$

C-13-14-3

*Translated out of D. Urbanus Regius, into  
English And newly recognised  
by Iohn F.*

PSALM. 54 verse. 8.

Taste yee and see how gracious the Lord is:  
blessed is the man that trusteth in him.

*Imprinted at Londo by*

Hugh Singleton, dvvelling in Crede  
Lane, at the signe of the gylden

Tunne, nere vnto Ludgate, and  
are there to be sold.

Cum privilegio.

Anno, 1579.

72399

# To the Right honourable

Sir Fraunces Knolles Knighte, Thre-  
soror of the Queenes Maiesties household,  
and one of her highnes most honourable pri-  
uie Counsaile, vvisheth aboundance of  
blesseddnes, both in this lyfe &  
in the life to come.



HAVING (RIGHT  
honourable) - aboute thir-  
tie yeeres since, printed  
this shorte treatise en-  
suing, being translated  
and deliuered vnto mee  
by Maister Foxe, whose iudgement and  
faithfulnesse in the Lordes causes are, so  
sufficiently grounded among the faithfull  
both at home and abroad, as my pore te-  
stimony can nothing adde thereunto, naye  
so much as I not only protect, but also re-  
ioyce my selfe in the fyrst printing hereof  
vnder the same. And the euent hath yet  
more made good his choyse in this trea-  
tise whilest that the same was euen desi-  
rously embraced of the christian readers,  
and hath ben knowne to perswade in the  
matter, it treateth of, some that be-  
fore were farre wide from the truth ther-  
in. For though the volume be very smal yet  
doth it discourse a great poynt of our chri-

stian faith, religion, and comfort, not only  
very plainly and familiarly, but also moste  
pitthely and substantially. Which to do can  
not be but to the reader singularly fruit-  
full. Wherefore I haue nowe my selfe re-  
quested of M. Foxe, of whom I fyrste re-  
ceiued it, that it would please him to re-  
viewe the same, with such profitable addi-  
tions as to him should seeme meete for the  
benefite of the godly reader, that yet once  
more in my time I might publish the same  
to Gods glory and the comfort of the god-  
ly. Wherein I esteeme my selfe much bound  
vnto him for graunting my request. And  
now (righte honourable) I thoughte my  
selfe to haue a fit occasion aswell to giue  
vnto your honor some duetifull remembrance  
of my thankfulness for so greate kindnes  
as I acknowledge to haue inioyed fro you,  
as also to publish a booke so greatly adua-  
cing the honour of God and the faith of  
his people vnder your honours name, to  
whom I know both those respects to be ve-  
ry precious: The Lorde giue his blessing  
thereunto, and encrease his heauy giftes  
vpon you with daily encreases, euer prefer-  
ring your honor and al yours in this life, &  
vnto the life of immortality, blessednes, &  
glory, in the kingdom of heauen.

Your honors euer to commaund, Hugh Singleton.



*A preface to the  
booke here folowing.*

**T**Here came to my hands of late a certaine litle boke, bearing the title: An instruction howv to be bold vpon gods promise, &c. VWhich boke being translated about xxx.yeeres since, for a deere father of mine, one Richard Melton (to recompence hym with some fruite of my studyes, for the charge which he more like a naturall, then a stepfather bestowed vpon me in setting mee to schoole) and being broughte to mee by the Printer, I was desired to take a litle paines in perusing the same. VWhereunto, to satisfie the request both of hym, and certaine others, which seemed desierous of the booke, I was contented to graunt. And so much the more, both for the authors sake, being a learned vvriter of Luthers yeeres and standing, and especially for the argument of the booke, whiche in these our dayes I see greatly expedient & much needefull, for comfort of the simple ignorant. For vvhat doctrine can be more excellent, then of saluation? vvhat more sure, then the promise of God? vvhat more certaine then the veritie thereof? vvhat more comfortable, then to stand firme and ascertained of the same? or vvhat more needefull, then the same doctrine to be taughte a broad? And that so much more nedefull, by how much wee see the aduersaries of this doctrine in these our dayes to growe, both strong and many, but none more strong, then mans owne naturall sense and iudgemente, vvwhich folowing nothing

but his owne originall capacitie. without the  
vvorde of the gospel, can comprehend litle or no  
thing, of thys mysterie.

From the vvhich our naturally ingrafted blindnes  
litle differeth the scholediuinitie of the papistes,  
who albeit they do seeme outvvardly to hold the  
nam of christ; yet the promises made to vs in christ,  
they hold not: the freedome of his grace they see  
not, but make doubts vvher none is, teaching also  
that no man ought to be sure of his saluation, but  
to stand in feare and doubt. And no gre at maruel  
if they so teach, for if iustification as they say doe  
stand by vvorkes vvith faith, and not by faith vvith  
out vvorkes: by merites: and not by promise fre-  
ly, by our selues partly, and not by Christe only,  
how can any certaintye be holden vvithout feare  
or doubting? And yet neither is feare altogether  
excluded from this certainty, vvhych we hold, ne-  
ther vvorkes also from fayth. The feare of God  
I meane, vvhich is and ought to be in euery good  
childe of God. And yet not vvithstanding his in-  
heritauce standeth fast and sure. As a sonne and  
heire feareth and reuerenceth his father, and yet  
doubteth not of his hentage: So God is alwayes  
to be feared, but his couenant neuer to be mistru-  
sted. Neither doe they rightly consider the causes  
of our saluation, whiche teache this doctrine of  
feare and doubting.

Touching the explication vvhereof, thre cau-  
ses are especially to be noted. Vvhereof the one  
resteth in the promise of God, the other in the  
bloud of Christ. The third in the fayth of man. All  
vvhiche three, bee causes together concurrent for  
our saluation. For both gods promise saueeth, and  
Christes

Difference  
between  
the Papist  
and the  
Protestant.

How feare  
& confidence  
stand togea-  
ther in a true  
christian.

Three cau-  
ses of salua-  
tio declared

Christes passion saueth: Also faith saueth, but in sundry and diuers respectes, by promise and grace vve ar saued, as being the cause purposing, or formal. By Christ, as cause material & meritorious. By faith as cause instrumental or conditional. Of these three, the promise, (the thinges promised I meane) is to come. The death of Christ, vtherup-  
on the promise standeth, is past. Faith which loo-  
keth to the person of him that dyed, endureth. Assurance  
And hereupon resteth the true assurance of salua-  
tion in the hearts of all the faithful, for as it is true  
resteth.  
that the suffering of Christ is past: So no lesse true  
it is, the thinges promised vpon his suffering, are  
to come.

And for so much, as all these promises of God  
are in Christ, and made to them that beleue in  
him: therefore sayth in Christ, to vvhich sayth a-  
lone the promise is made, may boldlye call hope  
vnto her, and so most certainly assure himselfe of  
vndoubted saluation. And here riseth vp the o-  
peracion of fayth, and of hope, with difference  
betweene them both. VWhich two albeir moste  
ioyntly knitte together, yet they differ some what  
in the obiecte. For as hope properly respecteth the  
promise of God, and respecteth thinges to come;  
euen so fayth properly looketh to the person of  
the sonne of God, and in him taketh present iu-  
stification. Thus then the obiecte of hope is the  
vvorde of promise. The obiecte of fayth is prin-  
cipally the person of the Satiour. And though it  
may be sayde truly, speaking in righte terms,  
that wee beleue the promise of god to bee true:  
yet it is not so truly said, that vve beleue in the pro-  
mise, but hope in the promise of almighty god.

Faith

The operation of faith and hope.

Faith saueth hope comforteth

The cause of our salvation, euer to faith, onely and not to hope.

Faith to iustification may be som times where comforted, as others be, and as they wold themselves. Against vvhom, nothing in this booke is but hope to ment, or spoken, but onely againste suche as vvil comfort can fully mayntain the contrary doctrine: Not againe neuer be without faith.

Faith then, touching his object, runneth to the person of the sonne, in whom the promise is given. Hope holdeth fast in the promise giuen in Christ, vvhich hope assureth, faith saueth. And as true faith in Christ can not bee without hope: So hope againe vvhich faith in Christe is to no purpose. Neither is every man that hopeth, or because he hopeth vvell, therefore saued, but because he beleeueth vvell, (that is in the sonne of God) therefore is he saued. VWho so is freely saued by bloude, as boldlye may hope of saluation by promise and nothing doubt. Albeit notwithstanding this hope is not alwayes alike strong in every particular beleuing man, for although the promises be generall, and indifferently extended to all beleeuers, and ought to be hold fast of all men: yet every particular person, though hee beleue in Christ right well, can not so well at all tymes, as we see, apply these promises to himselfe, as he should, but many times creepeth in some distrust or misdoubt of himselfe, partlye thorow vveakenes of spirite, partly through conscience of sin, or greuous impressions of the enemy. As many times by experience we see happen to the good saintes of God, vvhich holding the same professiō of christian sayth, as other good christians doe, yet in applying these generall promises to themselves, can not vvhich some feare and diffidence, be so times where comforted, as others be, and as they wold themselves. Against vvhom, nothing in this booke is but hope to ment, or spoken, but onely againste suche as vvil comfort can fully mayntain the contrary doctrine: Not againe neuer be without faith.

gainst those , which of purpose contrary to the  
promise of grace, doe holde that no man oughte  
to be certaine or assured in this life of his saluatiō  
and fauour of God, but euer to stande in doubte  
and feare thereof. Of the which two sorts of men  
the one is to be comforted, and well hoped of, for  
though hope and faith many times in good men  
do shrinke and quaille through infirmitie and ten-  
tation, yet by grace and goodnes of the Lorde it  
riseth again. The other vtterlye as hereticall and  
contrary to grace, are to be detested and by sound  
doctrine impugned, by such godlye bookes as in  
this ye may read. The lord Iesus of his grace

& goodnes, comfort the weake spri-  
ted, raise vp them that be false,  
reduce the ignorant, & set vp  
his glorious kingdome  
with speede, to whō  
be glory for  
euer.

Amen.

*Iohn Foxe.*





A errour of all er-  
rors, most pestilent  
and deuillish it is, to  
teache vs ever to  
doubt, and neuer to  
be sure of Gods fa-  
uour and our salua-

tion: as we haue bene ledde in the popes  
church, by vnlearned priestes, which for  
their purpose haue wickedly wraisted the  
words of Salomon in a wrong under-  
standing. No man can tell whether he be  
worthy of loue or hatred. This erreure  
hath Sathan himselſe broughte into the  
church to obscure Christ, and cleane to  
abolish our sayth in him, and in the place  
of our faithe to bring in wauering and  
doubtfull opinionones, and weake imagi-  
nations into our heades, whereby in  
great extremitie, and earnest temptati-  
ons we coulde take no assurance, but wer  
drinen to feare and doubting, for he that  
doubteth of the will and fauour of God,  
and is not assured that he will be merci-  
ful to him for Christes sake, and that all  
his sinnes be pardoned in him, and ma-  
keth a staid doctrine thereof, and wilful-  
ly resteth therein, hec is no trewe chri-

Eccl. 9

The Hebrue  
text mea-  
neth another  
thing, and is  
wrong trans-  
lated.

A true chri-  
stian man  
doubteth  
not of Gods  
faueur.

Faith.

Incredulity.

stian, and in his incredulitie can not be but condemned, if he doe not rise and repent. Most sure it is, faith in Christ is onely that maketh a true christian mā, doubting and incredulitie maketh a man no christian. To beleue and to doubt be not boch one. To beleue is one thing, and to doubt is an other. Therefore he that continueth in this foresaid erreze, beleueth not the twelue articles of our Crede, in which Gods grace is clerely and vndoubtedly giuen to vs in Christ: Then howe can they be christian men, which lack the faith of Christ? Or how can such one say the Lords oration well, which maketh a doctrine of doubtfulness. Hee may with his mouth sound the words, O our beaue-ly father, but his heart hath no truste in God, neither hath anye firmite: he is a mercifull father, but doubteth of his grace of god, whither he be mercifull or no, or whither he pardon him or not. His tonge sayth, I beleeue in Iesus Christ, I beleue the forgiveness of sinnes, but his heart be-leueth not that Christ dyed for our offences, and he by his death he hath obtained for vs forgiveness of all our sins. He that

was



waureth thus, can not but despaire in þe  
laste extremitie of this life. And if he de-  
spaire, without repentance is in daun-  
ger: for he deperteth with an euill consci-  
ence, & hath no knowledge of Christ, nor  
beleueth the gospell. Then what hope  
can he haue of euerlasting life except I  
say he repent his error? Yet our blynde  
guydes & seducers in the Popes clergye  
haue taughte vs, that no man can pre-  
cisely knowe, but oughte to doubt  
whether hee bee in Goddes fauoure  
or no. They that bee or haue bene in  
thys erroure, what beleife had they? dyd  
they not waunde like the Winde hi-  
ther and thither? Were they not cleane  
boyde of fayth? Had they not a wret-  
ched, vncertaine and a wauering life?  
Howe coulde they knowe whither their  
woorkes pleased G O D or no? What  
coulde suche a man thinke in hym selfe  
but thus.

I am a Christened man, I haue  
studyed to lyue well, and to doe good  
woorkes: but yet I am vncertain whi-  
ther my woorkes please G O D, or  
whether my sinnes be forgeauen me or

Math. 19.

The doctrine  
of the priests  
clergy.

What hope  
is by the  
sophisters.

or not. Mine ill deedes be moe then my  
good. I haue don mo sins then vertues.  
Alas what shall become of mee. They  
that thus wauer and doubt, what hope  
cā they haue in the agony of death, what  
faith haue they, what thing to trust vpon?  
At what time Sathan and his owne  
conscience shall accuse him of sin, saying,  
he that liueth ill, shall be damned, thou  
neuer fulfilledst the commandements of  
God, No sinner can be saued. Doth not  
Christ say if thou wilt enter into life kepe  
the commandements: but thou hast neuer  
kept them. Here is no hope left but that  
a man oppressed with such cogitations,  
must needes despayre. The blynde Pa-  
pistes haue taughte vs poore wretches,  
that the foundation of our hope lyeth in  
the grace of God, & in the merites of our  
owne workes, so that our hope should be  
nothing els but the expectation of life  
comming of gods grace and of our owne  
deseruings. Item, that our hope in no  
wise coulde stande without the helpe of  
our merites, other of the sophisters doe  
thus desyne it: Hope is a boldnesse of  
minde conceiued of Gods goodnesse to  
haue euerlasting life throughe our good  
workes.

workes.

Here thou hearest these two, grace and  
deseruing, but these two do il ioyne toge-  
ther, for where is grace there is no meri-  
ting, againe, where meriting is there is  
no grace. Therefore if a sicke persone  
tempted about his sinnes thinke thus,  
that without his owne merites hee can  
looke for no saluation, then he trusteth not  
to the grace of God, neither doth he ap-  
prehend it nor ground himselfe vpon it,  
for so he hath ben taughte and ledde that  
it was presumption to say, a man might  
be assured of Gods fauour, without the  
adding of his workes and merites. And  
thus haue we ben led in this fall perswa-  
sion so many yeeres, but in earnest tenta-  
tions there is none that can stande vpon  
his merites or deedes, for here commeth  
in the lawe of God accusing him and all  
other men, that none of them al haue ful-  
filled it. Then where be those good deedes  
wher vpon the sicke man may trust, and  
hope for saluation therby? In our great  
tentations wee all doe feele that we be  
sinners, and that all our lyfe is noughte  
and so voyde of all goodnesse, that it is  
not able to abide and stande in the seuer-

Grace and  
deseruing are  
two contrary  
things & to  
be seperated

iudgement of G D D. These blynd se-  
ducers haue made one foote of our hope  
lame and mayned, which is grace. The  
other foote lame and halting, which is  
our owne woorkes. Nowe howe can  
our hope stand faste, that we fall not into  
desperation?

The lawre,

To proue than that by our deedes  
wee can deserue no iustification, neither  
anye parte thereof, wyth all that ever  
wee are able to doe: And that it is not  
in our power to accomplyshe the lawe  
of G D D, but that the lawe onely ser-  
ueth to see our vnablenesse, our vices &  
sinnes thereby, it needeth no greate de-  
claration. Wee see thys daylye in our  
selues, that our fleshe neuer ceaseth figh-  
ting, agaynste the spirite, and dooth in-  
wardlye grudge at euerye good deede  
wee doe, so that this naughtynesse and  
corruption of ours marreth all, whereby  
our good woorkes can not bee pure nor  
acceptable that wee doe Ro. vii. Gal. v.  
i. Iohn. i. Wherefore writteth Iohn, if  
we say we haue no sinne, we deceiue our  
selues, and truth is not in vs. Also all the  
faithfull say dayly in the Lordes prayer,  
Forgeiue vs our trespasses, Esa. lxiii.

Rom. 7.

Gala. 5.

1. Iohn. 1.

We

We be as uncleane every one, and al our  
righteousnesse like a cloth defiled with Eph.64.  
the flowers of a woman. Furthermore  
if we did fulfill all commandementes of  
God, yet did we nothing but which is  
our bound duety to doe, neyther can we  
looke for any reward thereby, witnes to  
Christ. Luke.xvii. When you haue don Luke.17.  
all that you can, yet saye you be vnprofi-  
table seruants. These wordes of Christe  
verelye may plucke downe our glorie,  
and make vs all ashamed to put anye  
affiaunce in our selues, or in our owne  
good workes.

Howbeit I speake not this to extenuat  
the worthines of good workes, or to pluck good works,  
men back fro wel doing. For y<sup>e</sup> scripture howv they  
teacheth vs, y<sup>e</sup> the studie of good workes are neces-  
is euer to be employed, and willeth vs to sarye.  
be folowers of honesty & good working.

But no man must put affiaunce in hys  
workes, as though by y<sup>e</sup> worthines of the  
he could obtaine grace, or put away sin,  
or gett his saluation. Fo: if our righte-  
ousnes & iustificatiō before god stande in  
our might or merites, then dyed Christe  
in vayne. Gala.ii. Good workes in Gala.2.  
their degree & order haue their value and

be greatly commended. A good man ought to inſetwe good vertues to thentent he may doe the will of his Lorde God, which commandeth vs to liue vertuouſly, and that he may alſo approue himſelf to his Lord God, that God our heauenly father may be glorified thereby. Alſo we ought to doe good workes, to ſhewe our ſelues thankfull againe to God, for his infinite benefites and giſtes. Alſo we muſt doe good workes to exerciſe our faith, that they may be teſtimonies of our beleife, and thus doe they profit both me and my neighbour: My neighbour in geuing example to encourage him the better to a chriſtian life, alſo in that he is ſuccored by them in his neceſſitie. Secondly, they profit me in that they exerciſe my faith, and mortifie my fleſhe and kepe me truely in my vocation. For why if I doe any benefite to my frendes and to mine enemies, and perceiue it to come of a franke and free hearte, then I well aſſure my ſelfe that my faith is liuely and a true faith which maketh of damned ſinners the true children of god.

Item, here is to be noted that good workes be thoſe, which a man beleeuing  
in

Math. 5.

Phil. 2.

2. Pet. 1

Iohn. 1  
Gala. 3.

In Christ worketh in sayth in his lawfull  
vocation, after the ordinaunce and forme  
of the lawe of God: Contrary euill works. <sup>Euill vvorks.</sup>  
and sinnes be those, which be don with  
out sayth and with a fained charitie, tru-  
sting vpon them to purchase the fauour  
of God, the forgiuenesse of sinnes, and  
the kingdome euerlasting, which is di-  
rectly contrary from our christian sayth.

For our christian sayth doth grounde vs  
vpon a moze substanciall stone, which is  
Christ the true forgiuer of sinnes, and  
our onely reconciler, which hath obtey-  
ned for vs this grace, hath washed away  
our sinnes and hath deserved for vs euer-  
lasting saluation. This faith maketh our  
consciencs not to wauer nor doubt anye  
thing of the grace of God. For the pro-  
pertie of this sayth is to quiet our consci-  
ence. The true catholike and liuely sayth

The foun-  
dation of  
our faith.

is this, when a man grounding vppon  
Christ fully perswadeth himselfe, & bele-  
ueth stedfastlye and nothing doubteth,  
that he hath God pacified, and a moste  
gentill father to him for Christes sake,  
to whom in all his necessity, aduersitie,  
and in all his affaires as a childe to his  
father, he wholy comitteth and commen-  
deth

Rom. 8.

Whag true  
faith is.

beth him selfe, putteth al his trust in him  
calleteth on him, seeketh no succour, con-  
solation, nor goodnes but onely of him.

Acts. 15.

This faith purifieth our hearts. This  
faith is alwayes working throughe cha-  
ritie and hath the holy ghoste which mo-  
ueth vs and stirreth vs vp to folowe the  
example of Christ, which hath left behind  
steppes of all good workes, and patience  
in afflictions for vs to folowe, saying to  
vs: This is my commandement that yee  
loue together as I haue loued you. You  
be my frendes if you wil do these things  
that I haue giuen and taught you. Hee  
that loueth me will keepe my lessons. I  
haue giuen you example, as I haue done  
to you, so doe ye to your selues, by thys  
you shal bee knowne to be my disciples,  
if ye haue loue one to a nother. Agayne,  
he that taketh not vp his crosse and folo-  
weth me, he is not my disciple.

Iohn. 15.

Iohn. 13.

Luke. 19.

No good  
faith, no  
good vworks  
True faith  
true vworks.

Where there is no repentance nor a-  
ny amendment of life, and studie of good  
workes, verery there is no true saythe.

True saythe can not bee without good  
woorkes, no moze then a good tree with  
out fruite or the sunne without hys heat,  
thys is vndoubted. Therefore let euerye  
man



man examine and searche himselfe well  
least he deceiue himselfe. Many men ther  
be whiche saye they beleeeue when they  
haue no beleife, as it may appeare by  
their vicious and wicked lyfe. For this  
is certaine, where soeuer true faith is,  
there is also the feare of God, ther is re-  
pentance, there a true and a Chyistian  
mans life foloweth, there the olde sinfull  
man is put off and a newe put on. For Eph. 4.  
because this is the vertue and operation  
of our holy baptisme, that sayth doth  
clean renue & transforme a chyistian into  
a new man, which walketh not afte flesh  
but after the spirit. Rom. 8.

Then where the grace of god wor-  
keth in vs good fruite, and we begin  
to folow the commandementes of God,  
our old man is not all mortified straight  
way, but wild and wanton flesh, wyth her  
lustes dothe strue againste vs all our  
lyfe long, and neuer ceaseth prouo-  
king vs to sinne, and euer rebelleth a-  
gaynste oure spirite, letting and hinde-  
ring vs in all honeste vertues, whereby  
we bee not able to liue so vprightly af-  
ter Gods commandements as we would  
Wherefore when our sinfull conscience  
or the

no the feare of death doth come vpon vs,  
 we can not trust to our workes, nor finde  
 any comfort therein, but (if we will bee  
 saued) we must needes cry with the holy  
 king David. *Enter not Lord into iudge-  
 ment with thy seruant, for in thy sight no  
 liuing flesh shall be iustified.* Our good  
 workes though they bee neuer so holpe  
 and excellent, yet the value of them is  
 not such, neither ought we to doe them  
 for any such purpose, neither doth God  
 require them to be done of vs for that in-  
 tent, that we should be iustified and saued  
 by them. For no man can trust anye  
 thing to his workes, neither be they able  
 to deliuer vs from our death. That thing  
 only the workes of Iesus Christe is able  
 to doe and nothing els.

Our iustifi-  
 cation only  
 belongeth  
 to Iesus  
 Christ.

This glory and honoure is onely betwe  
 to him and to no man else, to be a Iesus,  
 that is by interpretation, a *Sauour*. For  
 hee onely taketh away our sinnes iusti-  
 fieth and saueth vs by his workes, & pas-  
 sion. This is his office, his worke & duty  
 onely, for the which hee was sent hither  
 of his Heauenlye Father and oures to  
 doe. Therefore if the holpe workes and  
 commandements of God, can bring no  
 peace

peace of conscience, then what shall a miserable sinner doe in the distresse of hyps tentation? Whether shall he goe? whether shall he turne himselfe? Whether shall he find helpe, and succour and comforte? so then if we looke for any saluation, we must firmely beleue and perswade our consciences, that our sinnes be pardoned vs, and cleane taken away.

But now howe shall we be so certified in our mindes. I answere, in such tentations a man must needes sette aparte the lawe, and all his good deedes that euer he hath done, all his strength, all his power, and merites, and let them all stande a side in this case. For here nothing can succoure vs, but onely the workes and passion of Iesus Christ. And therefore we must appeale from the law, streighte to the riche and mercifull promise of our Father in his sonne Christ, as vnto a sure succour and a sanctuary of eternall security and peace, and holde it fast in a firme and a sure sayth. And thus shall we find comfort and quietnes ynough, and more then we can desire, then neyther sinne, nor death, nor hell, shall be able to hurt vs.

Appeale fro  
the lawe to  
Christ.

*The promise of God is this.*

What the  
promise of  
God is.

Hic. 3. 1.

Heb. 8.

Heb. 9.

2. Cor. 1.

Almightye **GOD** hath promised vs  
dammable sinners in his onely begotten  
sonne Iesus Chreste, without any maner  
of exception or condition of our owne  
merites clearely of his owne free grace  
and goodnes, full remission of al our sins  
his holy spiritte and ever lasting life, and  
that he will evermore be our Father, and  
that he wil vouchsafe to receiue vs to his  
chilozen, & giue vs perpetuall saluacion.

These things stand true, firme eternal,  
unfakible, sure and stedfast for ever. God  
which is almighty, & which can not lye  
hath so promised to vs, and hath sworne  
depely by himselfe y he wil performe the.

This is the newe testament and the e-  
uerlasting couenant of grace made to vs  
in Chrest betwixt him and vs, and confir-  
med with his blood, wherof his prophets  
so greatly speake.

Chreste the sonne of God hath confir-  
med this testament by his death, and is  
a sure gage or a pledge of this promise  
of God. The truth and grace of God is  
layd and reposed for vs in Chrest, in him  
we be sure to finde it, as God speaketh of  
his sonne Chreste, our true Dauid in the  
psalme.

psalme. lxxxix.

My truth and my mercie shall euer Psalme. 89.  
uermore be with him, & in my name hys  
power shall be exalted, he shall call me:  
Thou art my father my god, & the rescue  
of my health. And I shal set him to bee  
mine heire & first begotten, auance him  
aboue al y<sup>e</sup> kinges of y<sup>e</sup> earth. I shalle  
uermore reserue my mercy to him, and  
my faithful testamēt vpon him. And I  
shal set vp his seede for euermore, & hys  
thron like the dayes of the firmament.  
And if his childzen transgresse my pre-  
ceptes, & wil not walke in my iudgemētis  
I shall visice & chastice their iniquities  
with my rod, & their sinnes with stripes  
but I will neuer take away my mercye  
cleane from him, & my truth shall neuer  
fayle him. I will neuer breake my testa-  
ment that I make, neither wil I euer go  
from my words y<sup>e</sup> procede out of my lyps.  
Once haue I sworn in my holines, see if  
euer I breake mine appointmēt with my  
seruant David, his sede shal remaine for e-  
uer, & his thron like y<sup>e</sup> son in my sight, &c.  
This promise is also read in the ii.  
Reg. vii. Here in this prophesie God  
speaketh of y<sup>e</sup> eternal kingdom of Christ  
in which

WVeaکنes  
in Christes  
kingdome  
born vvithal

which perpetuall mercy, peate and quietnes is, for in Chriſte he hath repoſed & layd vpon his truth and mercy. Therefore in no other thinge can this promiſe of grace be found or obtained ſaue onely in Chriſt. In him God hath promiſed to vs ſaluation freely through his mighty mercy: Therefore who ſoever beleueth in Chriſte without any more a doe (to bee holde vpon it) he hath al thinges. And though there be in Chriſtes kingdome weake and infirme ſinners, which ſlippe and fall many times, yet this priuiledge and prerogatiue they haue, their ſinnes ſhall not be imputed to damnation. All their offences be offences of children not of ſeruants. We haue a ſalue-conducte & a paſſepoſte through all the perills of death and damnation. And though we fall neuer ſo hainouſlye yet ſhall wee not periſh therefore, for our chriſtian ſaythe doth ſo faſten vs vnto our Dauid Chriſt that we be made one ſpिरite with hym. In Chriſt we haue the veritie of Goddes promiſe, and his mercede euermore to continue, our heauenly father will not puniſhe his weake children in his wrath for ever, but will chaſtiſe them with ſauour

uour in this temporall lyfe, call vs again  
to repentance. Thus the grace of God  
shall euer abide firme and stable, whiche  
we bee sure shall not fayle vs so that wee  
beleue this *Dauid Christe* to be our king,  
and cast all our trust on him.

And here is to be noted and considered  
where he sayth. *By truth and mercy al-* Truth.  
wayes goe with him, if it bee his truthe  
then it cannot lye, nor deceiue vs: if it be  
his mercy and grace, then it standeth not Grace.  
by our workes nor the lawe: wherefore  
al these things shal happē to vs in *Christ*  
and for *Christes* sake, which by his wor-  
kes & passion, hath purchased & boughte  
all thinges for vs.

Bowe downe your eare and come to *Esa. 55.*  
me, heare me and your soule shall liue, &  
I shall strike a bargaine with you per-  
petuall, the sure mercies which I promi-  
sed to *Dauid*. This shall be the bargaine,  
that I shall strike with the house of *Is-* Iere 31.  
*raell*. After those dayes I shall giue my  
law within their bowels, and will write  
it in their hearts: and I wil be their god, Nota.  
and they shall bee my people, for I will  
pardon all their iniquities, and will no  
more remember their offences, &c. So

B.

doth

Heb. 8. 10.

Gala. 3.

VVe oughte  
not to doubt.

doth the Apostle in his epistle to the He-  
bryes asledge the same place, wher he ap-  
proueth that this bargaine of grace of  
this newe Testament betwixt God and  
vs is now confirmed and sealed vp by  
the death of Christ. And that god is now  
no more a streight iudge, but a most tender  
father to all the faithfull of Christ, & that  
he will pardon all their offences. Like-  
wise to the Gala. S. Paul calleth this e-  
ternall bargayne of grace, a testament  
that shall stand for ever, where as he wri-  
teth: No mā breketh or addeth vnto it will  
or testamente of a man being once con-  
firmed and ratified. Then if mens testa-  
ments ones made and confirmed, abide  
firme and sure, how much more the testa-  
ment of God once confirmed and ratified  
shall abide firme? These testimonies doe  
proue euidently and stronglpe that Gods  
grace promised in Christ is firme & sure,  
so that now no beleuer oughte ne can  
doubt of the fauour of God and remission  
of his finnes. But vndoubtedly and con-  
stantly oughte to sticke to the promise of  
God, which cannot, neither shal be found  
falle.

That heart nowe is so hard or stonye  
that



that will not relent nor bee stirred by  
 thys firme and sweete promise of god, to  
 take a bold faith & a confident trust vpon  
 grace & fauor of almighty God being so  
 promised to vs: Will not these wordes  
 make vs certified, yea & also secure as it  
 were, a bond, a bargaine, a testamēt, pro-  
 mise, othe, & mercy. And al these doth no  
 mā which may deceiue vs, but god eternal  
 our father in heauen promise, which is  
 truth it selfe. It is an horrible blind-  
 nes in vs y<sup>e</sup> whē god himselfe doth call vs  
 to his grace, & doth promise freely to vs  
 for his mercy sake, cleare remissio of our  
 sinis, & for y<sup>e</sup> same purpose hath sent to vs  
 his onely begotten sonne into the world,  
 to be a sure token or pledge of his hea-  
 uenly fauor and grace, and yet we leane  
 & hold more to our own stinking workes  
 then to the true and euerlasting truthe  
 of God. Ah for pitie how many precious  
 soules most pitiously haue we brought to  
 ruine & doubtful desolation through these  
 workes doing. The lawe onely hath bene  
 vttered vnto them, and nothing els beate  
 into their heades but thys, what God  
 requireth of vs, howe greate sinners wee  
 were, what vengeance of God did fall

Bond, testa-  
 ment, pro-  
 mise.  
 mercy.  
 oth.

Gods pro-  
mise is a  
gift

What was  
the cause  
why Moses  
was pre-  
ached and  
not Christ.

upon sinne, what torments, what fire and  
brimstone we shoulde suffer in hell. But  
none taught the people faithfully the pro-  
mises of God, the goipell of Christ, in the  
which sorrowful and vexed consciences of  
sinners might be refreshed, and learn the  
infinite and vnlearnable grace whiche  
God of his vnknown mercye hath pro-  
mised, that is to say hath giuen vs freely  
in Christ, with the which promises seelye  
consciences might be reliued and confir-  
med strongly against all the gates of hel.  
The blynd and wretched creatures wold  
rewarde God with ours, and deserue of  
him all thinges that we haue, we woulde  
not be in his debt or danger, we disbay-  
ned to haue his liberty come freely vnto  
vs, and nothing woulde take of him  
by grace. And that was the cause why  
Christ was not rightly preached, but on-  
lye Moses: So it alwayes cometh to  
passe, when the commandementes onely  
be set forth, after the manner of y<sup>e</sup> Jewes,  
and the promises of God nothing spoken  
of, ther can be none other but that mens  
consciences muste needes bee vexed and  
disquieted with miserable sorrow and per-  
plexitie, so that they can receiue almoste

no consolation. But whosoever will bring men to God in deede, and will quiet their consciences, muste alwayes teach these two together, the lawe and the promise, as the prophets, Christ, and the Apostles euer did.

By the lawe they brought men to the knowledge of their sinfulness, their unworthines, their infirmitie and inability to goodnes, their duety what they ought to doe, and their damnation which therof folowed: And so brought them to humiliate themselves before God, whereby they being iustly stricken with the feeling of Gods right iudgement, might earnestly forerthinke them of their sinnes, & call for mercye. They taught not the lawe so as though it were ynough to know, what were to be done, or not to be done, or as though of our strengthe wee coulde doe good and eschewe yll, and so by the lawe and by our owne workes be founde iuste before God, and put away sinne. They taught not the lawe I say, for no suche end and purpose, neyther was the lawe geuen therfore that we shoulde be iustified thereby before God, but it was giuen for this, to require of vs all righteousness.

The vse of  
the lawe.

Why the  
lawe was  
giuen.

and to threaten vs, that by the requiring  
of this righteousness, & we being nothing  
able to performe it, we mighte the better  
learne thereby our vnrighousnes, and  
naughtines, & so finally to acknowledge  
and confesse our owne wretchednesse, to  
thintent þ being thus contrite & humili-  
ated in heart we might seeke to Christs  
for succoure the which by his works and  
passion doth onely iustifie vs.

We bee nothing able to deserue anye  
saluation by the law or our works. That  
is an higher and a more excellent thinge  
then that our rotten workes bee able to  
procure. God hath promised to giue vs  
that freelye by his mercede for Christs  
sake, and dooth giue it of grace to them  
that beleue in Christe, as S. Paul to the  
Romaines doth call euerlasting lyfe the  
gift of God. And likewise to the Gala-  
thians dooth put a cleare difference be-  
twixt them, and sheweth playnlye hys  
minde of the law and of the promise how  
they concurre to our iustification. Let vs  
weigh well his words, for all þ weight &  
foundation of our iustification dooth lye  
vpon thē. His wordes be these. If our in-  
heritance stand of the lawe, then it standeth

Rom. 6

Gala. 3.

deeth not of promise. But God did geue  
it to Abraham. If the lawe had bene ge- Marke this  
uen vnto vs, which mighte haue iustified well.  
vs, then our iustification might be of the  
lawe. But the scripture hath wrapped al  
thinges vnder sinne, that the promise  
might come by the fayth of Iesus Christ  
to all that beleene.

And agayne in the second to the Gal.  
If our iustification sayth he, coulde come  
by the lawe, then Christ dyed in vayne. Gala. 2.

Therefore I saye where as men thus by  
the lawe were brought to the knowledge  
of thei sinnes, and so stroken with great  
sorowe and heauinesse of conscience, for  
their sinfull and vicious nature, thā was  
the gospell put and set before them, that  
is to saye grace promised in Christ.

And than did they beginne to beleue er-  
nestly and to reioyse in their hearts truly  
for this grace promised in Christe,  
that God had geuen them for Christes  
sake, forgiveness of their sinnes. Thus s.  
Paule in the place afoze recited, dooth  
comfort with true consolation wretched  
and desperate sinners, for he leadech the  
only to the promise of GOD and bea-  
teyth that into them, for thereby only

our consciences be cleane and quieted.  
And doth teach the law & Gods coman-  
dements also, exhorting vs diligentlve to  
the study of good workes, and is not on-  
ly content with that, but also doth shewe  
where and how to come by the corage &  
lust to doe these good workes.

Thus first they taught the lawe for re-  
pentance, but streight after they ioyned  
with all the promise of God, to bring mē  
to the knowledge of the moste rich grace  
of God giuen and promised vs in Christ,  
teaching withall where wee shoulde get  
the strength to fulfill the commandments  
where our sinfull nature was not able to  
fulfil it. In consideration whereof, the A-  
postles euerye where declared and sette  
foorth the exceeding and passing riches  
and treasures of Gods mightye grace  
which he hath giuen and promised vs in  
Christ, if we beleue vpon him, and so  
foorth did leade wretched sinners from y<sup>e</sup>  
lawe to Christ. This great grace of god,  
so offered they receiue then and imbra-  
ced greatlve : and thus beleeuing were  
pacified in their consciences.

The law doth threaten and affraye, but  
than thee is not able to heale or comforte  
them

them being grieved, or to deliuer them  
from their agonye, wherefore wee must  
needes flee to the promise. And ther shall  
we find righteousnes, peace, life, & healeth  
ynough. Here vpon S. Paule to the Ga  
lathians saith. The lawe was as it were  
our schoolemaster vnto Christ, that wee  
should be iustified by Christ, for the lawe  
doth force vs, doth straine vs, doth call  
vpon vs, doth manace vs, and lyeth vpon  
our necks, requiring of vs all manner of  
good workes, perfecte iustice, perfect in  
nocencie of heart, perfecte feare and loue  
of God, and also of our neighbour. But  
we of our owne strengthe bee not able to  
accomplish that which it requireth, and  
thus it driueth vs to Christe, and is our  
schoolemaster vnto Christ. He than re  
ceiueth vs comming to him, helping vs,  
and giuing vs all suche thinges that the  
lawe requireth of vs, so that the lawe shal  
not be able to damme vs.

Gala. 3  
The ende of  
the lawe.

For this cause S. Paule dooth call  
Christ the ende of the lawe: Or as Saint  
Augustine doth expound it, the fulfilling  
of the lawe. He that hath Christ is iuste,  
he that beleueth in Christ, hath al thinges  
which the lawe requireth. Christe hath  
reconci

Rom. 10.

**Ier. 11.**

**Good men  
doe sinne.**

reconciled for vs God his Father, hee is  
our mediatour and everlasting priest, hee  
hath obteyned for vs grace, the holpe  
ghost wyth all his gistes, remission of  
sinnes, and all manner of goodnesse, with  
life everlasting, he as Ieremye writeth  
doth giue vs a newe heart, and a softe  
heart, and the holy ghoste to moue vs to  
doe well. And where as yet we be partly  
fleshly, nor can not be al mortified in this  
body, nor thorowly fulfill the commaun-  
dements of God, there is hee made oure  
wysedome, our iustice and redemption, so  
that his innocencie and all that ever  
hee hath, is made ours by fayth, for after  
that we put on Christ vpon vs, and af-  
ter we beleue in him, there is no ieoper-  
dye can hurt vs, though we be neuer so  
weake and frayle, so that we do not walk  
purposely after our appetite of the fleshe  
and runne still headlong in sinne, with-  
out repentance, for oftymes it happe-  
neth that good and most godly men doe  
fall as well as other, but yet they lye not  
still, but get vp againe, and be stil delited  
with the lawe of God inwardly in theyr  
heartes, ever calling for remission of  
sinnes by Christe, and obteyne also the  
same



same which we desire.

All these things we may see very well expressed in Abraham, for Abraham saith Paule is the father of all the faithfull beleuers in Christe, therefore wee haue in Abraham a clear figure, and an example howe that a sinner may be iustified, and what is the nature of a christian sayth, what is the power, the propterte and working of the same, and also howe that our consciences may be quieted, whither by faith or by workes. Therefore he that is the true child of Abraham, that is a good man in deede, or that woulde bee a true member of Christ, let him loke vpon Abraham his father, and there he shal se how God doth with vs, how he tendereth vs, and how we oughte to doe againe for him, as Paul also teacheth vs. Firste of all Abraham hearde the greate and riche promise of God, saying vnto hym: Rom. 4.  
Gal. 3. Doe not feare Abraham, I am thy defender, and great is thy rewarde with mee. And afterward. In thy seede all nationes shall be blessed, that is, shall be deliuered from sinne, death, and malediction, and shall haue euermoring life. This was gladdes tydings to Abraham. And still  
did

Nota.

did Abraham beleue this promise, notwithstanding yet much greued with troubles and sorowes. And so therefore was iustified by this faith and truste, that hee had to the promise of God. Nowe thys was iiii.c. and thirtie peeres, before the lawe was giuen, and therefore was hee saued, not by the workes of the lawe, but by his faith in God & in the blessed seede which was promised him. And no otherwise also must we all bee saued, for there is no other waye nor meanes to come to health, but only the promise of God must iustifie vs if we beleue, and not the law, nether workes.

Secondarilye the faith of Abraham y<sup>e</sup> he hadde vpon Christ, made him a newe man, and cleane did alter his olde affections, and put in him newe cogitations, otherwise then this nature of ours hath, for he reioysed onely in the Lorde, and in him taketh a maruailous boldnes, he knoweth well that God is his father, which in al his affaires, afflictions & troubles, will helpe him, and thus trusting vnto Goddes promise receiueth and reposeh him selfe in the handes of God, with a bold heart & a strong confidence, doubting

ting nothing that God will be mercifull vnto him, euen as any father will be to his owne naturall child, whom hee loueth most tenderlye, so then Abraham hauing this faith, wet vp to the hill at the commaundement of God, to shew his obedience, and offered his sonne. For true faith can neuer be with out good works, but euer will be occupied, in the obedience of God. In the meane season Abrahams heart and conscience was nothing vnquieted for all that, but still quiet by reason of his faith he had in Christe, for he was euer sure of the fauour and loue of God toward him. Wherefore s. Paule full well describeth his whole thoughte and cogitation, where as he sayth that Abraham did neuer thinke in his faith, nor doubted in the promise of God, but euer strög in his faith, did giue glory to God, knowing well this that hee whiche promised him was able to performe it. And therefore he sayth that it was imputed to him for righteousness, that is for his iustification, for this Abrahā thought and perswaded himselfe, that God was almighty and true of his promise, which would not defeat nor deceiue his people

Jacob. 2  
Gala. 2.

Roma. 4.

And

And if he had so thought in himselfe (as  
nowe our papists doe teache) I can not  
tell surelye whether God loue mee or no;  
peraduenture he is not freendly vnto me,  
nor careth for me, nor regardeth me. &c.  
If Abraham I say, had thoughte on thys  
maner, or had shrinked so in his faith, I  
thinke hee would neuer haue intended to  
offer vp his onely sonne, nor would haue  
bene perswaded to goe from his Fathers  
house out into a strange land, but rather  
would haue thought thus: It is good to  
be sure of that a man hath already, this  
I haue and am sure of, the other is vn-  
sure, what should I kil my onely and wel  
beloued son? who will giue me another?  
What shall I goe out of mine owne  
house into a strange land, I can not tell  
howe farre: what folishnes were it? I  
will not so, I will tary still here wher I  
am in my Fathers house, neither will I  
be so cruell to my sonne for to slaye hym.

Thus I say he had thoughte if hee had  
not beleued constantlye, but when hee  
went out so boldly and mearily out of his  
Fathers house, into a farre and a strange  
countrey, and with so lustye cheere went  
vpp to the hyll with his Sonne to offer  
him

him by to God, which no nature of man  
can doe, for what naturall man can finde  
in his heart to offer by his sonne. Than  
be like he did onely hang of the hands of  
God, onely did trust vpon God, vpon  
his grace, vpon his helpe, nothing doubting  
in his conscience, but that God was  
able to performe all that hee had promysed,  
for why no doubting heart can be so  
willing to doe as Abraham did, nor yet  
once thinke to doe it. So quiet was Abrahams  
conscience by saythe in Gods promise, that  
Paule in his Epistle to the Romaines,  
dooth giue him an excellent Rom. 4.  
praise therefore, that we all should mark  
it, and wel bear it away. Abraham, saith  
he, neuer did shrink in his faith, but al-  
wayes strong in his beleewing trusted  
surely. Why did he trust surely? because  
God promised, for this he did knowe and  
was fully perswaded that God was true  
of his word and promise, what soeuer he  
promiseth hee performeth of his grace,  
and is well able to performe it, for hee  
is almightie, nor dooth not promise for  
our deseruinges, but of his grace onely,  
that now we may be bold to trust  
vnto it. For if he shoulde promise after  
out

our deseruings any thing, hee coulde neuer performe it, for our merites be none, and nothing worth. And yet notwithstanding hee dooth promise vs infinite goodnes in Christ without our merites, onely of his owne pure grace and mercy.

The promise vvas made before the law cāc.

Nota.

And therefore writeth Paule ꝑ God promised Abraham the blessing cccc. xxx. peeres before the law of Moses was giuen, because no man should think so, this blessing to stand by the works of the law or that he could not enioye this free promise and blessing of God, before he did fulfill all the lawes of Moses. Wherefore for the loue of God let al good men here marke, that Abraham neuer fayled nor did shrink in sayth, nor euer doubted at the promise of God, nor of the loue and grace of God toward him. For so ꝑ holy ghost doth say that he had a sure perswasion, marke this well: If it were a firme perswasion he had, then it was no opinion, or doubting, but fully did he trust and beleue, & he went not whether, incredulitye and doubting did hydde him to goe, (which doubting papistes haue taughte vs) neither thought he thus, be it true or not true, I will doe it: but his conscience was

was fullpe perswaded that it was true  
which God had promised, and that God  
woulde be good and mercifull vnto him,  
had forgeuen his sinnes, had iustified him  
and would neuer forsake him nor abiecte  
him, and after this life also woulde giue  
him euerlasting life, for the sede sake that  
was promised him, which was Christe.

If God hadde sayde thus to Abraham.  
Heare Abraham: I wil be merciful vnto  
thee, I will forgiue thee thy sinnes, and  
alwayes be present with thee and helpe  
thee, so on this condition, that thou keepe  
and fulfill all my commandements, thus  
I saye if God had geuen hym hys pro-  
myse vnder thys condition of fulfillyng  
his commaundementes, then Abrahams  
conscience hadde neuer bene merpe nor  
quiet, but alwayes doubting of hys grace  
of God and forgiuenes of his sinnes, nor  
should euer haue bene certaine of his sal-  
uation.

For thus hee mighte haue thoughte: I  
haue done all that I can with al diligence  
to fulfill Gods precepts, yet I coulde ne-  
uer fulfill them so perfectly as I ought,  
nothing like. Wherefore this promise of  
God is vncertaine to mee, neither can I

C.

tell

tell whither I shall take it or no, because I haue not performed all was intoynd and commaunded mee, and God did giue me his promise no otherwise, but of this condition if I kept his commandements and I am not able so to do. Therefore I am not sure whether he wil giue me these things þ hee promised. I can do nothing on my parte, and therefore howe can hee keepe his promise with me, wherefore what hope can I haue nowe of health. It is but lost labour all that I go about.

The promise came  
without any  
condition.

Thus I saye if God had promised hys blessing vnder this contition to Abraham, then hee might well haue despaired but nowe hee addid no suche condition, and all because wee should not doubt, but that his promise remaineth alwayes sure and stable. And this it is that god requireth onely of vs, that wee should neuer doubt nor question of his free grace, but to be bold and trust vpon it, that hee is a louing father vnto vs, and that we be his children.

Condition.  
excluded.

But wee could neuer be so bolde of thys grace of God, if any such condition of fulfilling þ lawe were giuen to al, as if thou kepe my commandements wel, then shalt thou



thou haue thy sinnes forgiven. Therefore it is necessary that þ promise of thy blessing stand about al conditions, and without all respect of workes or merites, but onely in the free grace of God, or els we could neuer be sure of it, nor certain, but alwayes in doubt & mistrust. For if remission of our sins should stand in þ fulfilling of the lawe, then our fleshe being so weake and fraile, and not able to fulfil the lawe, howe shoulde wee be sure that god is good to vs, or that wee were in the fauour of God, but rather shoulde thinke, that he were angry with vs, because wee neuer fulfil his commandementes, as we should doe. And thus the free promise of God shold stand voyd & in no effect. For why, no man were able to obtaine it.

But thanks and prayse be to the faithful Lorde the father of our Lorde Iesus Christ & ours, the father of mercye & the god of all comfozt, who hauing mercye vppon vs and tendering our weakenes, hath not builded our health and saluation vpon any such bricke & weak foundatiō, as vpon our workes and our fulfilling of þ law, for so we could neuer be saued. But the foundation þ we be grounded vpon & our hope,

preuaille against the gates of hell, is the great grace and mercy of God in his son Christ. For in him God hath promised vs all remission of our sinnes, and euermolasseing life. This promise is onely and alone all our comforte, which boldely wee doe and may trust vpon.

Grace free  
without  
condition.

So thus you see howe God promisseth vs remission of our sinnes and life euermolasseing, not vnder any condition of working, and fulfilling the lawe, but he giueth it frely, of his fre grace I say, only & alone thorow Christ, and not for any workes of ours. And therefore he geueth it frely without any condition of our workes, because the promise might stand firme and stable, that is, that we may be sure of the fauour of God, and of remission of our sinnes, doubting nothing therein, notwithstanding wee bee neuer so much sinfull in our nature, & unworthy wretches, that euery beleeuing Christian man may saye with Paule: This I knowe and is vndoubted, that neither death, nor life, neither angels, neither princes, nor potestates, neither things present nor things to come, neither height nor depenes, nor no other creature is able to separte vs from

Rom. 8.

from the loue of God, which is in Iesus  
Christ our Lord. Here may we plainly  
see that Paul had a bolde and a confident  
trust of the forgiveness of sinnes, and of  
his health to come, plentifully perswa-  
ded of the grace of God towards him, or  
els how could he so feruently reioyse and  
trumphe in spirit against all creatures  
bothe in heauen and in the worlde, so  
mightely, despying them all, being right  
sure and certayne, that nothing neyther  
aboue nor beneath, coulde annoy him. And  
why: because he beleued in Christe, and  
was sure of the mercye of God towards  
him thorowe fayth, and therefore was  
his conscience so quiet, and triumphant.

And euen so may every Christian man  
likewise take y same courage & the same  
mind in himselfe. Howbeit no man can  
doe this vnlesse he put away all respecte  
of his own merites and workes, and one-  
ly trust vnto the free mercy and grace of  
God, which grace is giuen vs only thro-  
rowe Christ and not through our selues. Marke and  
learne.  
Notwithstanding yet that good workes of  
ours consequently do folowe and springe  
out of this faich, and promise of God. So  
that where as the same doe not folowe,

Gal. 3.

and may folow, ther is no true nor lively  
sayth, but a deepe, and barraine opinion  
of sayth, but where this true and lively  
saith is, there is workes and miracles  
and thynges farre passing the possibility  
of naturall working. For as saynt  
Paule sayth, wee receiue the holy ghost,  
not by our working, but by hearing of  
the Gospell, thys holpe Ghoste, wyl not  
suffer vs to doubte after the papists fashi-  
on, or as they woulde haue vs not to  
feare as their scruple spirite dooth: but  
c wyth a bolde truste cryeth in our hearts  
c to **G O D** *Abba* Father, and witnes-  
c seth wyth our spirite that wee bee the  
c chyldren and the heyres of **G O D**, and  
c felowe heyres wyth **C h r i s t e**, that wee  
c may be glorified togeather wyth hym.

Ephe. 1.

The holy  
spirite is  
our pledge.

And as Paule to the Ephessians sayth,  
they that beleue in **C h r i s t e** bee sealed vp  
with the holy spirit of promise, the whi-  
che we haue as a pledge or an earnest pe-  
nye of our inheritaunce and possession  
which we haue got and be redeemed vnto

Therefore with al faith & trust we must  
euer looke vpon the promise of God, and  
vpon **I e s u s C h r i s t** onely. And so in  
thys promise of God our conscience may  
finde

finde comforte and peace plentye, but in  
our workes we shall finde none . And  
therefore marke well this text of **Paul** Rom. 4.  
and keepe it well in your remembraunce,  
where hee sayth : Abraham had thys c  
promyse geauen to hym and to hys sede, c  
that he should be the heyre of the world, c  
not for hys working after the lawe, but c  
for his beleeuing in sayth, for if they that c  
belonge to the lawe, bee the heyres, c  
then is sayth voyde and the promise of c  
none effecte, for why the law worketh an c  
ger, by reason that if there were no law, c  
ther were no traungression, therefore c  
the inheritaunce is giuen by saythe as by c  
grace freely, because the promise muste c  
stande firme and stable to all þ seede of c  
Abraham. c

Dayly experience and practise in trou-  
bles and distresses declareth, that no mā Experience  
(bee hee neuer so holy) can quiet hys cō-  
science by his workes . Our sinnes and  
death be moze greuous ennemies vnto  
vs, then that wee bee able to ouer come,  
by our owne deedes and deseruings, wz:  
must haue an other manner of meanes to  
that, which is our saythe, receiuing and  
holdeing the promise of. **G D D** in  
C. 4. Christ

Remedy in  
tentation.

Christ. And so that shall be able to conquer the mighty fiercenes of sin & death, This faith retatneth and apprehendeth those infalible and eternall things, that is to say : it receiueth not the feeble workes of ours, but the greate grace of GOD, Christ himselfe, his workes and his deseriings, and the promises in Christ, which things be much greater, higher, more stable, and magnificall, then our capacities be able to comprehend. Therefore when anye tentacion assaulteth, wee muste not looke to the lawe and our workes, but setting all them aside, wee muste runne and creepe to the crosse of Christe, wee muste seeke for helpe and grace by Christ, and humbly must knowledge our faults.

And though our sins be neuer so gret, or greuous, though the feare and tentation of death be neuer so horrible, yet we must still sticke to the promise of God, & surely must trust and doubt nothing, that our sinnes be forgioū vs for Christes sake according to the promise of God, withoute any deseriings of ours: and that God is our father, and we shall liue with him for euer and euer.

The

The works and passion of Christ which  
be of great and infinite and omnipotent  
power, oughte more to stirre vs vppeto  
trust well on God, that hee will bee euer  
more to vs a merciful Lord, then our sins  
ought to fray vs. For the grace of God  
in Christ is much stronger & more able  
to deliuer and helpe, then our sinnes bee  
to condemne vs. And this grace of  
G D dooth not hang of our workes, Rom. 5.  
for than it shoulde be vncertaine, but it  
standeth firme by grace and by fayth in  
Christe, with out any regard or respect  
of our working. And this is done by the  
singular prouidence of the great father-  
ly loue of God towarde vs, because our  
iustification shoulde stande firme and cer-  
taine by faith, so that no man nebe doubt  
of the fauor and mercye of God towarde  
him. If this grace and promise stand in y  
hand of God, then is it sure, so that wee  
cannot doubt of the remissio of our sins.  
But if hey shoulde stand in our own hand  
and shoulde hang of our selues, then wee  
shoulde alwayes be vncertain because we  
were neiter able to deserue sufficiently, be-  
ing not sufficient of strength to fulfil the  
law. But after that we returne & repose  
C. 5. our

our selues in Christ alone, and in the promise of God, through Christ, then be we safe and sure ynough, because God hath so promised of his voluntary grace frely, and hath founded his promise vppon the fayth in Christ, to the intent it shal stand firme and certaine. And therfore I sayd, and say againe the kingdome of Christe to be a kingdome of securitie and peace, as the Prophets doe descripe it.

Christs king  
dome is a  
kingdom of  
securitie:  
Esa. 32.  
Esa. 9.  
Christ the  
prince of  
peace.  
Icre. 23.

In thys kingdome we haue peace and most sure succour, so that there is now neither sinne, death, nor hel can feare vs. So doth Elaias also call Christ þ prince of peace, whose princedom is large and great, and whose peace shall neuer haue ende. In Jeremy also, God doth promise vnto Israell, that is, vnto all belceuers in Christ, a springing bud of iustice, a king which shall rule wisely, and shall execute iudgement and iustice in earth, and vnder whom Israell shall dwell boldly with confidence, these things be in the spirituall kingdome of Christ, in which there is true and spiritual securitie, where as euery christian mans hart hath peace with god through faich in Christ, in the which kingdome neither sin can damne vs, neither



ther death can kill vs, nor hel can swallow  
vs, for god is with vs and feedeth vs, and  
defendeth vs as his sheepe. Therefore  
who shall stande against vs? And *Esa* Esa. 42.  
When y<sup>e</sup> holy ghost, saith he, shall be pow-  
red from aboue (y<sup>e</sup> was when Christe be-  
gan his kingdome) then the worke and  
fruite of iustice shall bee peace & the kee-  
ping of Iustice shall be silence & security  
for euer & euer. And y<sup>e</sup> people of god shall  
dwell in comelines of peace & in houses of  
trust. All these things do nothing els but  
signifie y<sup>e</sup> Christes people in his kingdome  
shall be all good, quiet, at rest and merry  
which shall haue a quiet & a glad consci-  
ence, being euermore sure & certain that  
God is fauourable vnto them for Christ,  
which doth deliuer vs from all euills w-  
out any doubt.

I beseech you what can our aduersaries  
bring against this? or how can they main-  
tain their errors in the face of the world? The conclu-  
sion.

Here I haue proued & taught out of y<sup>e</sup>  
foundatio<sup>n</sup> of the word of God, y<sup>e</sup> no faith-  
full beleuer in Christe can, or oughte to  
doubt of the fauour of God, & of remissio<sup>n</sup>  
of his sins, & that his conscience may tho-  
rowly be certified, y<sup>e</sup> god is fauourable vnto  
him,

Obiection.  
of the pa-  
pistes.

him, which will pardon all his fautes,  
for Christes sake in whom we belecue, &  
which will iustifie vs, and giue vs euerla-  
sting life without any doubt. Here our ad-  
uersaries can haue nothing to lay against  
this doctrine or to subuert this foundation  
but one refuge they haue, that when wee  
bring scriptures agaynst them: what say  
they, the *Lutherians*, bring *Scriptures*  
for them, but they muste expounde *Scriptures*  
as our fathers dyd.

An answer

I answer againe, We doe not denye  
so to doe, for we may doe it well ynough.

Cirillus.

And I may saye with *Saint Cirillus* we  
keepe the faith of our fathers, and of the  
church so farre as we ought, and vse their  
interpretations so much as they require.  
But the chiefest of the auncient fathers  
of the church do agre in the same matter  
no otherwise then we expound it, there-  
fore why doe these holpe workers bring  
for them the church?

Ancient.  
doctors a-  
gainst the  
new Roman  
Papistes.

Augustine  
de predest. ii.

*S. Augustine* one of the moste catho-  
like & godlye doctor of the al, in his boke  
which hee writech of *Predestination*, in  
the xi. chapter. saith in thys wise: Cruelly  
wher as *þ* apostle in his epistle to *þ* Ro.  
writech these wordes: Therfor is our inhe-  
ritance

saunce giuen vs by sayth through grace; <sup>c</sup>  
because the promise mighte stande firme <sup>c</sup>  
and stedfast, I maruel (saith he) that mē <sup>c</sup>  
had rather looke on their owne infirmitie <sup>c</sup>  
then vnto the firmity and stedfastnesse of <sup>c</sup>  
Gods promise. But here thou wilt saye, <sup>c</sup>  
I can not tell nor doe not knowe the will <sup>c</sup>  
of God of me. Well then dost thou knowe <sup>c</sup>  
thine owne will of thy selfe? if thou doest, <sup>c</sup>  
beware, for he þ thinketh he standeth let <sup>c</sup>  
him take hede þ he fal not. Therfore in so <sup>c</sup>  
much as thou knowest nether his will nor <sup>c</sup>  
thine owne wil, then why should not a mā <sup>c</sup>  
rather put his trust and hope in þ, which <sup>c</sup>  
is more certaine, than in that which is <sup>c</sup>  
lesse certaine?

But say they againe, where it is spo: <sup>c</sup>  
ken, if thou beleuest thou shalt be saued, <sup>c</sup>  
there one of these is required of vs, the o: <sup>c</sup>  
ther is offered, and that which is requi: <sup>c</sup>  
red of vs is in our owne power, the other <sup>c</sup>  
in God. And why I pray you, is not both <sup>c</sup>  
in Gods power, both that which is requi: <sup>c</sup>  
red, and that which is offered? for do not <sup>c</sup>  
we as well desire God to forgiue vs that <sup>c</sup>  
which he requireth, as wel as that he offe: <sup>c</sup>  
reth? doe not the beleuers also desire <sup>c</sup>  
him to encrease their sayth: Do they not <sup>c</sup>  
desire

desire also for the vnbeleuers, that they  
may haue faith, so that God onely muste  
be the beginner and increaser of faith. In  
like manner is thys to be taken. If thou  
beleuest thou shalt be saued, And this: if  
you mortifie þe workes of the fleshe by the  
spirite, ye shall liue: for in like case here  
one is required, the other is offered. If  
thou mortifie (sayth he) þe workes of fleshe  
by the spirite, ye shall liue: Then to mortifie  
the workes of the flesh by spirite, that is re-  
quired, the other is offered vs that wee  
should liue. What then therfore shall we  
not say, that this is the gift of god to mor-  
tifie the workes of the flesh, because it is  
required of vs to be done? God forbid, þe  
any pertaining to the grace of god shold  
so thynke. Thys is a damnable errour  
of the Pelagians, whom as the Apostle  
in his wordes following doothe confute,  
sayng: Who soeuer be led with the spirite  
of God, they be the chyldre of God. Lesse  
we shoulde thinke this mortifying of the  
flesh came by our spirite, but by the spirite  
of God, of the which spirite of God the  
same Apostle speaketh moze ouer. All  
these things sayth he, worketh one alonly  
spirite, distributing to euerye man bys  
gyftes

gystes so as it pleaseh hym, amongste  
the whyche gystes also hee rekeneth  
saythe. So then, lyke as thys mortiffeng  
of the fleshe, notwithstanding it be requi-  
red of vs, is the gyste of God, euen so  
is sayth also the very gyst of God, though  
neuer thelesse it be required of vs ( if wee  
will bee saued ) to beleue, for these  
things both bee commaunded vs of god,  
and also be the gistes of God. To the en-  
tent we shoulde vnderstand, that both we  
doe them, and yet it is the gyste of God  
that we doe them, so as the Scripture  
sheweth by Ezechiell the Prophet. And I  
(sayth almighty God)shal make you that  
you shall doe them. What can be moze  
playne? Marke well this place of scrip-  
ture ( gentyll brethren ) and yee shall see  
that God promisseth hee will make them  
to doe suche things, which he will haue  
done. And ther in þ same place, hee bryn-  
geth forth no merites of theirs, but much  
wickednes, shewing & declaring thereby  
þ hee giueth good for euil, in þ he maketh  
the bryng forth afterward good woakes,  
causing them to doe his commandements. vpon the

Ezechiell.

Augustine

psal. 88.

Also in the lxxxviii. psalme hee saythe  
in lyke maner. Lyste vpon your heartes,

for

VVe be  
weak in our  
selues, in  
Gods pro-  
mise strong.

Ambrose.  
De vocat  
gentilib.  
1. Cap. 3.

for he which promised will performe, so  
as he hath performed manye things al-  
redy, for the trust that we haue in him, we  
haue it not in our merites, but only of his  
mercy. No man can be strong in this life  
but onely in the hope of Gods promise,  
For as concerning our owne merites,  
we be marvellous weake, but as concer-  
ning the promise of God we bee strong.  
And in the lxxxviii. psalme hee sayth:  
where is security and peace? hee answe-  
reth againe, truely none in this lyfe but  
onely in the hope of the promise of God.

*S. Ambrose* in the firste booke de vocat  
genti. &c. writeth if no man (saith he) wil  
breake or dispise a mans will or testa-  
mente, as sayth the Apostle nor alter it,  
Then howe can it bee that Gods will &  
testament should be broken in any thing.  
It tarieth alwayes, and euery day is ful-  
filled, that the Lorde promised to Abra-  
ham without any condition, & gaue with-  
out any lawe.

By this saying of *Ambrose* it may wel  
appeare, that the promise of the newe te-  
stament, (which is, that God wil be mer-  
ciful vnto vs, wil forgive vs our sinnes,  
wil giue vs the holy ghost, and wil make  
vs

vs safe) that this promise I say doth not depend of any condition of the law. For freely it commeth onely of grace, because we should neuer doubt of his grace and fauour toward vs. And what other thing meaneth *S. Ambrose* where hee sayth so ofte, *þ* wee be sau'd before God by sayth only and a lonely. Looke vpon his commentaries of the Romains, looke also in the *Cozin.* and *Gal.*

*Ambrose* vpon. *Paule* to the *Rom.* 3-4-9.10.

*Theophilact* also writeth in like sort. In so much (saith he) as it is euident, *þ* the lawe bringeth nothing but anger, therefore had *Abraham*, his iustice and inheritance giuen him, because that all should goe by grace. Wherefore then seeing that all thinges nowe doe stande, in the grace and in the mercy of God, so that he is bounde now not to worke after his iustice, then what should let vs to thinke, but that all thinges bee certaine and stable what soeuer he doth, giueth, or promisseth.

*1. Cor. 1.*  
*Gal. 1. 3. 5.*  
*Theophilact* in *Rom. 4*

Nowe if blind hipocrisse here obiecte again that *Paule* in this place speketh onely of *Abraham* and therefore *þ* thing concerneth none els but him, but wee muste seeke our healt and iustification otherwise.

Rom. 4.

otherwise. I answere again. Not so. For  
therefore Paule calleth Abraham there  
the father of all the beleuers, and in him  
propoundeth, to vs alþ true meanes how  
al men both before the cōming of Christ,  
and after the comming of Christ, must be  
iustified. And therefore this text of Paule  
doth as well pertaine to vs all, for it is  
writen and set forth vnto all vs. Euen as  
S. Paule in the very same chap. writeth  
This is not written for him onely (sayth  
he) that it was imputed to him for iustice  
but for vs all, to whom it shall be imput-  
ed for iustice, beleuing on him,  
who rayled vp from death our  
Lord Iesus Christ, who was  
giuen for our sins, and  
raised vp again for  
our iustificatiō.  
Amen.

Imprinted at Londō by  
Hugh Singleton, dwelling in Crede  
Lane, at the signe of the golden  
Tunn, neere vnto Ludgate, and  
are there to be sold.

Cum priuilegio.

Anno, 1579.



W

X

W

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1